

# MILLENNIAL STAR

THE 'MORMON' VIEWPOINT



Vol. 111, No. 1 — January, 1949

## About the Cover

**O**N the cover are pictured three men—President George Albert Smith with his two counsellors, J. Reuben Clark and David O. McKay.

They stand at the head of the Church of Jesus Christ, restored for the last time, in the fulness of its beauty and purity. At every conference we have the opportunity of raising our hands in a sustaining vote to signify our acceptance of their leadership. In doing so we bare our conviction that those men are called and chosen of God to lead us in this great latter-day work.

They are prophets of God, inspired of Him in their leadership of His Church. Through them the word of the Lord is revealed for the benefit of all who will accept it. Never has the need of that guidance been greater than it is today.

Let us resolve that we will sustain them, not by raise of the right hand only, but in word and deed as well. Though they are but men, when the Lord works upon them as His instruments their words become guideposts to salvation.

[Cover photo reproduced from Dec. 15th, 1948  
issue of "The Church News"]

THE LATTER - DAY SAINTS'

# MILLENNIAL STAR

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CONTENTS:

	<i>Page</i>
A New Year's Message—by Hugh B. Brown -	2
Gift Parcels Make M Men, Gleaner Banquet -	4
Message from the Mission Presidency - -	5
Fraud or Prophet?—by Alma Sonne - - -	6
New "Star" Cover, Tube Poster Designed by John Bullock - - - - -	8
Our European Missions—Denmark —by Elder Kay J. Andersen	9
As Your Faith Is, So Be It Unto You —by George T. Sonntag	11
Red-Letter Notes - - - - -	13
The Latter-day Saint Teacher —by Emily M. Carlisle	14
EDITORIAL—Decision—by Robert E. Riggs -	16
World Church News - - - - -	18
The Church in Europe - - - - -	19
British Mission - - - - -	20
Report on Micro-Film Activities - - - -	32



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# A NEW YEAR'S MESSAGE

By Hugh B. Brown

**E**ACH year for more than a century the "Millennial Star" has carried New Year's messages to its readers. The light of this "Star" has been seen and its message heeded by people in every country where the Restored Gospel has reached the hearts of men. Today there are many in America whose ancestors were British subjects who look forward to the arrival of each issue; former missionaries read its pages with nostalgic interest; Saints who have recently emigrated hunger for each morsel of news in "The Districts Column"; missionaries now in the field are instructed and inspired by articles from their leaders; new converts warm their faith by its glow and increase their Gospel education by reading its doctrinal messages.

Through the courtesy of the Editors we are permitted to renew acquaintance with the many readers of the "Star" with whom we had the honour to labour in times past.. Sister Brown joins in sending love and greeting to all and in re-affirming faith in the Gospel of Jesus Christ as restored in this dispensation. Its message of hope and its promise of peace have sustained the readers of this magazine through many difficult and trying years.

Though we are far apart and widely scattered, may we not, by combining imagination with memory, have a fire side chat while we gaze together at the dying embers of the Yule Log of 1948 and dream together as we behold the new and prophetic flame of 1949.

First let us, each for himself, take inventory, add up the debit and credit columns of our lives and carry the balance forward with resolution. Let us be grateful for the lessons of the past but spend no time in useless regret. Let neither memory of the past nor anticipation of the uncertain future deprive us of full enjoyment of the present.

A valuable lesson may be learned as one sits before the fireplace. It is a

lesson on the need and value of co-operative effort and mutual helpfulness. Each lump of coal, aflame and aglow with warmth and light, adds its bit to the service of warming the household, while each in turn is warmed into action and kept burning by the combined heat of all.

If one lump of burning coal, though it be the brightest, should be separated from the others and isolated on the hearth it would immediately begin to cool and dim, to smoke instead of flame, its light would give way to darkness. A single piece of coal, left to itself, could not long continue to radiate either heat or light or indeed retain enough of either to realise its destiny. But if we can assist it back into the grate, encourage it to participate again in the common effort, it may soon regain its former usefulness.

So it is with members of the church. If, for any reason, one withdraws from active participation, neglects to attend sacrament, quorum, or auxiliary meetings, shuns the group and attempts to live by himself alone, he will soon become lukewarm and lose the faith. Jesus constantly emphasized the fact that His Gospel is one of co-operative action. The only thing He ever cursed was the barren fig tree.

This meditation on the tragedy of lost opportunity reminds us of the Master's summary of His parable of The Sower. Will someone read it for the group? It is found in the thirteenth chapter of Matthew, verses 18 to 23. "Hear ye therefore the parable of the sower. When anyone heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he that received seed by the wayside. But he that receiveth the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet he hath not root in

himself, but dureth for awhile: and when tribulation and persecution ariseth because of the word, by and by he is offended. He also that receiveth seed among the thorns is he that heareth the word; and the care of this world and the deceitfulness of riches, choke the word, and he becometh unfruitful. But he that receiveth the seed into good ground is he that heareth the word and understandeth it; which also beareth fruit, some an hundred fold, some sixty, some thirty."

This reading takes our minds away from the fireside for the moment and we find our lives being likened unto soil in which seeds are planted. He judged the quality of the soil by the crops it produced. We may ask: "What will the harvest be at the end of a life of inactivity?" Each should ask himself: "What am I doing with the soil in which the Gospel seed has been planted?"

Just as the garden needs fertilizing, cultivating, weeding, — constant care and eternal vigilance—so our lives, if they are to be productive of good, must be constantly renewed by increasing knowledge, cultivated by activity and weeded by repentance and good works. The rankest weeds in the garden may be found in the most fertile soil unless desirable crops are planted, watered, nurtured until the harvest. The prairie farmers in Canada have learned that it is better to leave the native sod unploughed unless one is willing to follow through with continued cultivation and constant war on weeds.

One of the errors of sectarianism, with which the Restored Gospel is in direct opposition, is the doctrine that a man may be saved by a single act or declaration of allegiance. Sometimes even Latter-day Saints seem to think that, having been baptised and confirmed members of the Church, they are assured of salvation without further effort.

We need to remind ourselves as we contemplate the future, that salvation is an on-going process, not a goal; that eternal life as He taught it is qualita-

tive—becoming more God-like—not merely continuing to exist; that faith and repentance are as necessary after baptism as before. "Be ye therefore perfect," was His challenge and He was neither asking the impossible nor taunting human nature. This was a call to continued activity. He who hopes for eternal progression must pay the price of eternal effort. There is no such thing as "inactive faith," if it is not active it is mere belief; action distinguishes faith from belief, hence we must show our faith by our works.

Hear again the words of the Saviour as recorded by St. John 15: 2—6: "Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me and I in you. As the branch cannot bear fruit of itself, (like our coal, fallen out of the fire) except it abide in the vine; no more can ye except ye abide in me. I am the vine, ye are the branches: He that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abideth not in me he is cast forth and is withered; and men gather them, and cast them into the fire and they are burned."

Returning then to our fireside and our meditation let us examine the fruit of our church life in 1948 and begin now to prepare for the crop of 1949. Religion once a week—one hour a week as some folks take it—will have a difficult time surviving six days of weed growth between the rows of Sundays. The Master requires "patient continuance in well doing" of all who seek for glory and honour and immortality. Let us resolve to abide in Him through 1949 and pray that He may abide in us that we be not withered, separated and cast into the fire.

Whether it be an appraisal of the past or a resolution for the future there is no better way to serve God than to serve our fellow men. In fact the Saviour has specifically made such service the criterion of worthiness to

—continued on page 32

# GIFT PARCELS MAKE MMEN, GLEANER BANQUET



**C**HRISTMAS fun for South London M Men and Gleaners came wrapped in packages from M Men and Gleaners in America. Finding that the most equitable distribution of the gift packages could be made through a social event open to all M Men and Gleaners, as many other branches have done, South London Branch went forward with plans for a banquet, ably directed by Elder George T. Choules and Sister DonEtta June Carlisle, M Men and Gleaner leaders, assisted by other officers of the group.

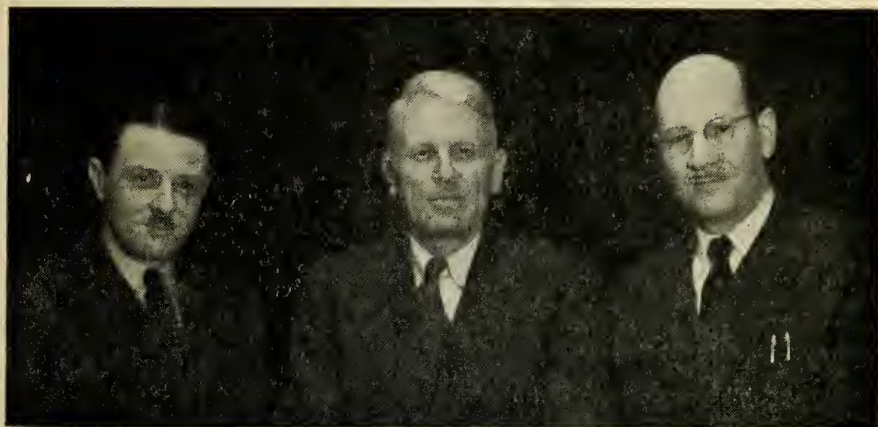
A hall tastefully decorated and tables attractively laid greeted the guests as they arrived. As the banquet progressed, musical numbers and toasts were introduced at a pace set to keep interest at a high pitch. Elder Robert

E. Riggs, acting as M.C., had a humorous story to tell on each person providing a number for the programme, including President Alma Sonne, who held every ear in his short, appropriate after-dinner speech.

Special guests for the dinner were President and Sister Alma Sonne of the European Mission, President and Sister Poole of the British Mission presidency, President and Sister Joseph Darling of the South London Branch presidency, and Sister Gladys Boyer, wife of Mission President Selvoy J. Boyer. President Boyer was unable to attend because of duties which required his presence in Liverpool. Other guests at the banquet totalled seventy, nearly all of M Men and Gleaner age.

**S**PECIAL tribute should be paid to the M Men and Gleaners in America who have unselfishly assisted in sending gift parcels, that young people in other parts of the world might have a happier Christmas. This project cannot help but arouse in all who witness it respect for the Church and admiration for its M Men and Gleaner programme.

# MESSAGE from the MISSION PRESIDENCY



**T**HREE thousand years ago it was said, "Seest thou a man dependable and diligent in his business, he shall stand before Kings, he shall not stand before mean men."

Dependableness is a quality of character essential to success and indispensable to greatness. It has been a determining factor in assigning spirits in heaven and mortals on earth to places of responsibility and leadership.

When the Father introduced the Saviour to Peter, James and John, saying, "This is my beloved Son, in whom I am well pleased," His judgment of the worth of His Son was not based entirely upon his mortal life. Centuries before, Jesus the Christ had associated with the Father. He had been with Him in forming the earth. Through this long association, God knew of his integrity; He had tested and proven Him. His dependableness was above question, and so He could say without fear of the results, "This is my beloved Son, in whom I am well pleased."

When the Lord called Jeremiah to his earthly mission He said to him, "Before I formed thee in the flesh I knew thee, and before thou camest into the world I had ordained thee to

be a prophet unto the nations." In a premortal life the integrity and dependableness of Jeremiah had been witnessed and because of those qualities he was foreordained to an earth mission of special importance. In like manner Abraham, Joseph Smith, and other prophets of God and leaders of men were chosen (Ab. 3: 22, 23)

If this attribute was a measure by which God judged the worth of spirits, so will it be His rule in assessing the worth of mortals.

Today, in many respects, dependableness is disappearing as a valued principle of men and of nations. Too often mankind treat lightly the solemn promises they make. Alarming indeed is the condition when a father or mother breaks faith with their children; a teacher with her pupil; a church official with its members; or a statesman with his constituents. The seeds of such broken pledges are bearing, and will continue to bear, fruits of sorrow.

At the beginning of this new year let us resolve that our words and actions shall radiate dependableness. If we make our practices square with our profession we shall achieve earthly rewards and hereafter stand in the presence of God.

# FRAUD OR PROPHET?

By Alma Sonne

**N**O one in modern times has made greater claims than did Joseph Smith, the Prophet. The boldness of his declarations flung a challenge to the religious leaders of his day. Numerous biographers have taken up the challenge with results that characterize him as a prophet on one hand and as a fraud and blasphemer on the other. There are still in the world those who love him and those who hate him. Faithful followers have given their lives for the cause he represented. His doctrines have given rise to lively discussions which have continued unabated during a century of time. His scriptural productions and his miscellaneous teachings supply an inexhaustible field for study and research. Joseph Smith was not afraid of investigation. He left tangible evidence for historians and investigators to examine. His confidence was strong that the correctness of his views and the soundness of his teachings would be fully and completely vindicated.

He anticipated persecution and opposition. He warned his followers that they would be driven from their homes to the Rocky Mountains. He met sneers, abuse and often physical violence. But he was not dismayed. The work he established would triumph. When the wave of opposition reached its highest he calmly said, "Persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly and independently until it has penetrated every continent and visited every clime." This is not the strain of the vanquished.

During his thirty-nine years of life he was brought before the courts of justice as many times; and on each occasion was freed of the charges brought against him. The mobs howled and growled. "If the law cannot reach him," they cried, "powder and ball shall." But Joseph Smith had established a partnership with God. It was the secret of his creative powers

and his marvellous accomplishments. He bore his responsibilities and discharged his obligations like a faithful servant. "If they have persecuted me," said Jesus, "they will also persecute you." (St. John 15:20) Opposition was, therefore, to be expected.

Who will explain this Prophet of the nineteenth century? Many have tried. All have failed except those who have accepted the Prophet's own explanation. The most recent of the theories advanced to account for him comes from James Black, D.D., in his book entitled "New Forms of the Old Faith," published in May, 1948. The learned Doctor who "was for long minister of St. George's West Church, Edinburgh," confesses "a bigger problem than most people imagine" in dealing with "Mormonism." "It required an exceedingly able scholar," he said, "to foist a highly wrought-out fraud that lasts for over a century upon the public, however credulous." He further states, "how an ill-educated man like Joseph Smith could have invented such an elaborate system of rules and ideas, with many interesting historical references, ingenious speculations, and imaginative flights, and moreover how he could have expounded them in a style of writing apparently foreign to his ordinary speech and range of culture is the real problem."

Yes, but it is only one of the real problems. There are many, each one of which is as perplexing to the sceptical critics as the one mentioned. In his dilemma the Doctor suggests that "perhaps the only theory that may explain the phenomenon is the psychological hypothesis of 'dissociated personality,'" and that Joseph Smith "may have been able to recall ideas only half assimilated by his normal intelligence, and could speak in an accent and language quite different from his normal." Strange, is it not, that Dr. Black should fail to understand that a prophet "moved by the Holy



Ghost" is a normal individual, added upon, quickened and mentally enlarged by the power of God? Psychology cannot explain it and the gifts and powers possessed by him are beyond the finite understanding of man, however scholarly and learned he may be.

Charles Francis Potter in his book "The Story of Religion" disposes of Joseph Smith, the Prophet, by calling him "a psychopathic case." Such designation is evidence of a careless and superficial study of the Prophet's life and character. The writer of this book, however, looks beyond the life of the Prophet and considers the results of his work in the achievements of his followers. "If we are to accept the dictum of Jesus, 'By their fruits ye shall know them'" writes Mr. Potter, "we must rate Mormonism high." He calls attention to "the culture and prosperity levels of Utah" as being "far above those of some other American states." He praises their educational system, their town planning, their agricultural success and their establishment of the "first newspaper and the first university west of the Missouri." He refers to their "schools of high order, literary societies, theatres and libraries" and states that "religion is interwoven with the fabric of the life of the state." He refers, of course, to the religion introduced by Joseph Smith, the Prophet; a religion, according to Mr. Potter, that had its origin in the diseased mind of its founder. His own argument explodes the theory. How could a mind darkened by disorder and deception bring about such commendable results over a period of years. What power lifted these followers of the Prophet to an elevation so desirable and praiseworthy? What deep conviction motivated their daily lives and sent them struggling towards higher standards and nobler ideals? What profound secret stirred their imaginations and outlined their destiny? Whence the courage, the vision, and the fortitude to break down the barriers of prejudice and ill-will? Does a weak mind or a broken personality lead people forward against tremendous odds and difficulties? These



**Alma Sonne**  
**European Mission President and**  
**Assistant to the Council of the**  
**Twelve**

■  
questions are answered by Jesus Christ when He said, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." (Matt. 7: 16-17)

Joseph Smith was a prophet of God. Like other prophets he desired the welfare and happiness of humanity but his motives were misunderstood. He was maligned, persecuted and put to death; but his work and his testimony remain. His influence will survive the maledictions of the wicked and ungodly. It cannot be destroyed by "pelting his memory with unsavory epithets." His religion is the pure Gospel of Jesus Christ substantiated by the words of Holy Writ and proclaimed in the lives and works of those who have recognised his divine calling. His name and fame are secure in the pages of history.

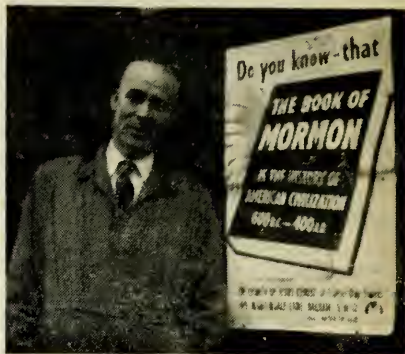
# NEW "STAR" COVER, TUBE POSTER, DESIGNED BY JOHN BULLOCK

**F**OR the first time in its history the normal issue of the "Millennial Star" comes to the public dressed in a three-colour jacket, creation of Mr. John Bullock of the St. Albans Branch. This is the second cover designed for the "Star" by this versatile artist. The beautiful half-tone, vignetted cover that for the past twenty-four issues has aroused admiration of the "Star's" readers was also the work of Mr. Bullock, and has given place only after lengthy consideration for the present, more modern design.

In the April, 1948, issue of the "Star" appeared an article entitled, "Londoners Glimpse Church Tube Poster." A new type of advertising, tube posters, was given a trial and has in the past months proven its worth. To seekers after information these posters have thrown out a challenge that many have realised could not be lightly declined. Numerous Books of Mormon and other literature have been distributed, and many of these contacts have resulted in invitations for personal visits.

To heighten interest and add variety a new poster has been prepared and is now finding its way into the underground system, replacing the original 200 posters that have been on display for more than six months. Again the Indian theme has been utilised, spotlighting the caption: "The BOOK OF MORMON is the History of American Civilisation, 600 B.C.-400 A.D." A large black book placed upon a light blue background serves to emphasize the words "Book of Mormon" which appear in bold, white letters across the top of the book. For interest a huge Indian head painted in brick-red and yellow is superimposed upon the book and the blue background.

Mr. Bullock with his wife and two sons, Peter and Martin, resides in St. Albans, and all are active members of



John Bullock with New Poster

the branch. Whenever his talents with the pen and brush are needed to further the Lord's work, he is always more than ready to offer them. Though unremunerative, his work for the Church receives the most painstaking care. "When I'm working for the Lord, nothing but the best will do," is the attitude he takes.

A member of the Church for eighteen years, John Bullock owes his conversion in great part to a faithful wife who wouldn't give up her religion in spite of his indifference and lack of encouragement. It took five years, but when the light dawned, he could see that a prophet was as much in need today as were the ancient prophets hundreds of years ago. The common sense, the sound scriptural basis, the beauty of Mormon doctrine were only enhanced by the careful scrutiny he gave them, and in due time a testimony was gained leading to membership in the Church.

In the not too distant future the Bullock family plans to emigrate to America. When the time does come for him to leave Britain's shores, John Bullock can look back with satisfaction to the contribution he has made toward the propagation of the Gospel in this land.

# Our European Missions— DENMARK

**T**HE pages of Church history are coloured by the accounts of the elders who began and continued proselyting activities in the Danish Mission. General antipathy in the form of mob violence was a definite part of the activities in this mission, for persecution was not limited to the Saints in America. However, missionary labours were extremely fruitful in the early days of the Danish Mission, in spite of this opposition.

At a general conference of the Church held in Salt Lake City in October, 1849, a number of missionaries were called to distant lands, and they became the first missionaries sent out from the "Valley" to preach the Restored Gospel in foreign countries. Among these were Apostle Erastus Snow and Elder Peter O. Hansen who were called to open up the Scandinavian Mission. Elder John E. Forsgren was called to Sweden under the direction of Elder Erastus Snow. Predictions were made that great success would follow their administrations abroad.

Elder Erastus Snow arrived in Liverpool March 29th, 1850, and spent several weeks in England visiting among the Saints and gathering means from them with which to commence operations in the Scandinavian countries.

The events leading to the first fruits of the preaching of the Gospel in Denmark are indicative of how the Lord moves. The elders attended the meetings of Peter C. Monster, a Baptist minister, who had suffered much persecution because of his religious beliefs, which differed greatly from the established religion of the land—the Lutheran. This man received the elders in a most friendly and cordial manner and promised to call on them

By Elder Kay J. Anderson

at their lodging place the next day. The next day, June 17th, Mr. Peter C. Monster called on the elders. Elder Snow writes in his journal:

"Our testimony produced a powerful effect on him. He received it with much tenderness, promised to investigate, and seek the Lord. We loaned him the Book of Mormon to read, also Brother Hansen's Danish manuscript translation of it. After he had left us, we bowed before the Lord and prayed to our Father that He would pour out His spirit upon him and the honest hearted of his followers."

On Sunday, June 23rd, Elder Erastus Snow accompanied Mr. Monster to a little town, ten miles from Copenhagen, where there was a small branch of Mr. Monster's Baptist Church. Brother Snow was introduced to the people and then addressed them, aided by Mr. Monster, who acted as interpreter. The elders continued their labours quietly among the people, and they soon found themselves surrounded by a small circle of investigators. The seeds were sown in good soil and commenced to take root, and by the first of August eight or ten of his flock had decided to be baptised. Mr. Monster, hearing of their intention, advised them in the strongest terms against it, although he had been extremely friendly before.

Monday, August 12th, 1850, will always be classed as one of the important days in the history of the Church of Jesus Christ of Latter-day Saints in the Scandinavian countries. In the evening of that memorable day,

Elder Erastus Snow baptised fifteen persons in the waters of Oresund, immediately outside of Copenhagen. Elder Erastus Snow wrote to the First Presidency of the Church his first report of the labours in Denmark. Among other things he said:

“The Spirit of the Lord seemed to lead me to this city to commence my labours. From my first appointment, my mind rested upon Copenhagen as the best place in all Scandinavia to commence the work, and everything has since strengthened my conviction . . . Last Monday, the 12th of August, we began to baptise; we baptised fifteen the first night and eleven more during the week, making twenty-six in all. The greater part of these are from Mr. Monster’s followers, and the best he had; and many more of them are believing, while the rest of them are full of wrath and indignation. . . . The Lord has visited the believers with many visions and dreams and manifestations of the Holy Spirit, and some have told us that they had seen us in visions before we came. They have drawn out of us by their faith, everything pertaining to the gathering, the redemption of the dead, etc., and drink it in as an ox drinketh up water.”

On Sunday, September 15th, 1850, a meeting was held in Copenhagen on which occasion the first branch of the Church was organised in Denmark.

At the end of the year 1851 a solid foothold had been established in Denmark. The Book of Mormon in Danish was available, two branches were fully organised, and 615 persons had been baptised. The predictions of great success made by the brethren in Salt Lake City were now fulfilled prophecies. The blood of Israel was found in abundance in the Northern Lands.

Enmity increased in direct proportion to the number of converts. Mobs broke up public meetings and persecuted the elders and Saints. One

evening a mob appeared at the hall in Copenhagen which was well filled with people. Elder Snow placed two very strong brethren by the door with instructions to get the disturbers out by force, if necessary, when he should give the signal.

When the rabble began their usual disorderly conduct, Elder Snow, filled with indignation, spoke with a voice like thunder, saying: “Now, brethren, if you will assist me, we will soon get these fellows out.” Suiting his actions to the words he had uttered, he commenced to remove his coat in order to take a hand in the performance himself. This, however, did not become necessary, as fear seized the mob, which quickly backed down towards the door where the brethren in attendance waited to give them forcible assistance down a long flight of stairs, after which the meeting was continued. After this incident the mobs did not disturb the meetings in that section of the town, although persecution was fierce in Aalborg, Bornholm, and in other towns.

Elder Erastus Snow was a true servant of God. The foundation he laid in Denmark was built on solid ground. From this foundation the Church in Denmark has grown to be one of the most fruitful corners of our Father’s vineyard. A large percentage of the members of the Church look with pride upon their Danish ancestry. Denmark, a comparatively little land, has indeed contributed much to the growth of the Church in these latter days.

In 1950 the Danish Mission is planning to celebrate the one hundredth year mark since the Gospel was introduced in Denmark and the Scandinavian lands. Plans are now under way to make this an unforgettable and memorable jubelium.

(Historical information was taken from “The History of the Scandinavian Mission” by Andrew Jensen.)

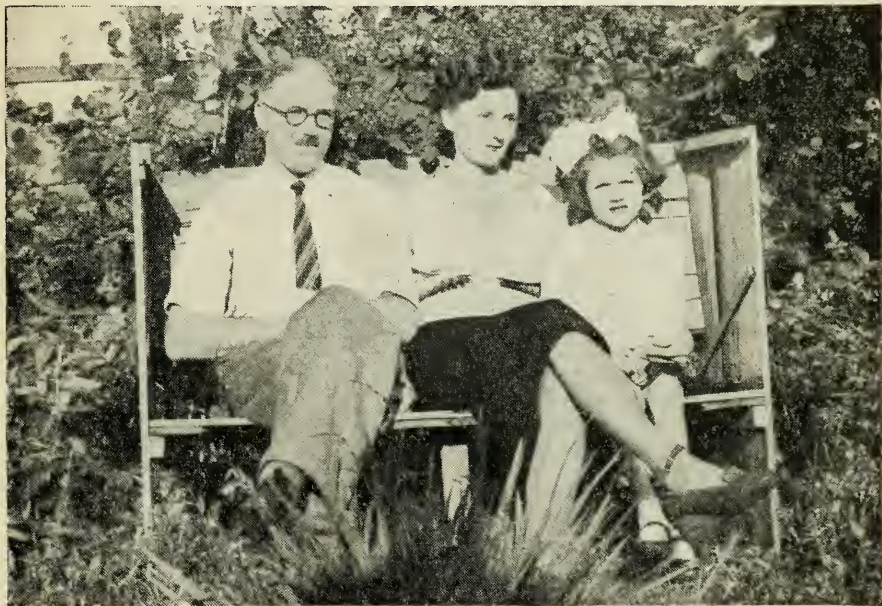
# “AS THY FAITH IS, SO BE IT UNTO YOU”

By Elder George T. Sonntag

**S**HE was more than a member. Her father and the family had been mainstays in the Pentacostal branch since its foundation in Middlesbrough. Her upbringing had been strict and religious, and her activity on behalf of her church in proselyting activities had been constant. Yet, despite the contact of many years, Joan Fugal felt lost in the company of her own people. The feeling of rest-

her Father in Heaven for deliverance from the anxiety which seemed to grip her soul. So serious was her intent that she literally “told” the Lord that something would have to be done.

Agreement was reached with Jim, her husband, who realised that his wife was heading for a nervous break-



Jim, Joan, and Jean

lessness grew to such proportions that finally in the summer of 1948 she decided to cease her activities.

The gap left in Joan's life through this decision was a great one; so great that her restless feeling grew to nervousness and terrible frustration. A desperate need developed—a need for something to do.

One Saturday night before retiring, Joan knelt in humble prayer and asked

down, to take up nursing or to take in a lodger. She proceeded to apply at the local nursing home and to put an advertisement in the office of the Labour Board.

Two weeks previous to this time the decision was made by Elder Kenneth M. Oswald to put two missionaries in the Middlesbrough Branch. Accordingly, he and his companion went to Middlesbrough and arranged a lodge

for the missionaries.

Elder Neal C. Capel and John H. Gray went to their new home, but the lady had changed her mind. A second lodge was secured and thought suitable. The landlady mistook them for "green" Americans, and the prices and results were not in their favour. In the ensuing discussion they were asked to leave, which they did the next morning, repairing to the home of one of the Saints. Again a third place was considered desirable and for a week everything proceeded well. Experience had taught a lesson however, and the two Elders decided it wise to check up on the address in Church Lane in the little village of Ormesby, outside of Middlesbrough. It was a lovely place, and the landlady, Joan, so nice, that a tentative agreement was reached whereby the Elders would come back after a few months. Since they had already made other arrangements they decided to stay by them.

Imagine the surprise of the Elders the next morning when, being confronted by the landlady, they were given their notice of a week. Immediately they re-journeyed to Ormesby and contracted to come and stay.

The proposal of nursing had been dropped in view of the appearance of the missionaries. Jim agreed with the idea of the lodgers coming, and beds were secured under conditions which were curiously coincidental. The furnisher had "only received the first twin beds he had had in months, and twin mattresses 'might' be secured." They were!

At their new home there was an unwritten law that the subject of religion should not be approached except at the Fugal's suggestion, for, at this time

Joan and Jim knew nothing of the Lord's handiwork. Curiosity won out in the end, however, and little by little the story of Mormonism wound its web around the young couple.

One evening the church relatives came to visit Joan and Jim in an effort to restore them to their church activities. A quarrel evolved in which the visitors implied that the Mormons had caused Joan to "backslide." At this time there was little if any serious consideration of Mormonism at all, so the premise was false. That night Joan told the story from start to finish to Elder Capel, who for the first time, saw that the Elders had virtually been "led" to this home. Joan and Jim were persuaded to attend the district conference the next Sunday in Sunderland.

Truth upon truth, friendship upon friendship, love upon love followed in the succeeding meetings they attended. Here Joan found the warmth and comradeship she had so long missed; here too, she was impressed by the perfect organisation, the practical preparation for the second coming of the Saviour, as well as by the doctrine of pre-existence and the idea of seeking perfection; here she had found the answer to her fervent prayer.

On Saturday, November 13th, 1948, she and her husband were baptised and confirmed members of the Church by Elder N. C. Capel and Elder M. R. Balls, the two Elders along with Elder Gray instrumental in their conversion. But baptism was only the beginning of a new life, for Joan and Jim Fugal realised that the times that try men's souls are not and cannot be over until the last person has bent his knee and confessed that Jesus is the Christ.

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#### EUROPEAN MISSION SECRETARY RELEASED

ON November 30th Elder Wallace G. Bennett was released as a missionary to the European Mission and as secretary to President Alma Sonne. Regularly during the past two years Elder Bennett's contributions have been found within the pages of this magazine. The *Millennial Star* wishes to express its gratitude for this service rendered and to add its word of praise for the fine work he has done as European Mission Secretary.

Elder William Flint Dickson of Layton, formerly a missionary to the French Mission, has been chosen as the new secretary.

# RED-LETTER NOTES

from the experiences of our British Missionaries

## A PROMISE FULFILLED

—By Elder LaMar T. Empey

**T**HE most inspirational and pleasant story from my missionary experiences of God's goodness has to do with a series of events developing from a cottage meeting Elder Myron McIntyre and I were called to hold in the home of Anthony Burgess and his wife. At that time Mrs. Burgess was not a member of the Church.

When we arrived on our first visit we found that Mrs. Burgess was ill

in bed suffering with tuberculosis of the hip. I can recall distinctly how lovely and happy a person she was. After we had gone for a number of

times, we became acquainted enough so that we found out more about their lives.

Mrs. Burgess was stricken with tuberculosis in her hip when she was ten years old. At that time she remained in a Sanatorium for three consecutive years with her body in a plaster cast. When she was fourteen, she was allowed to go about on crutches—her leg in a splint. Then for a number of years she was able to discard the crutches. But about every two years it would become necessary for her to return to the Sanatorium for treatment.

Eventually she married Anthony Burgess and later gave birth to two beautiful children. The younger child, Keith, was born about six weeks before our first visit to the Burgess' in October, 1947. Due to Keith's birth, the hip became worse, and thus she was forced to remain in bed.

Previous to our first visit, Mr. Burgess had told his wife much about the Church. Learning from him of the anointing and blessing of the sick, she

asked that the elders administer to her. President Yates of the Birmingham Branch and his counsellor, Brother Buchanan, gave the first administration.

Mrs. Burgess showed a great deal of interest and faith in the Church and its teachings from the very first. She was always an inspiration to us elders because of her courage and happy countenance, even though she had to remain in bed. After we had been visiting for a few weeks, she did become a little discouraged because, she said, she felt that she would never be able to walk again so that she could be baptised into the Church. That baptism, I am sure, was her main ambition in life. And so, for some reason which has frightened me ever since, when Mrs. Burgess asked for another administration, I told her that she should be baptised within six months. That was in October or November, 1947.

**MISSIONARIES:** Send in your interesting experiences for recording on this page.

At Christmas time Mrs. Burgess was allowed to get up. But in the excitement of the holidays she over-exerted herself and became more ill than before. Elder Labrum, who was then my companion, and I administered to her after Christmas time. After this administration she became much worse. Her hip pained so very much that she could not sleep at night. When we visited her, she couldn't lie still because of the pain. At that time a huge abscess formed on her hip, and the doctor told her that she would have to return to the Sanatorium and be put in a cast once more. We were all discouraged, especially after the recent administration.

—continued on page 32

# The Latter-day Saint Teacher

By Emily M. Carlisle

**EDITOR'S NOTE:** This is the concluding article in a series of four on "Characteristics of Good Teaching in the Church of Jesus Christ of Latter-day Saints" written especially for the readers of the "Millennial Star" by Mrs. Emily M. Carlisle.

**T**EACHERS in the Church of Jesus Christ of Latter-day Saints should give evidence of appropriate practices in teaching. They should teach by example, study and learn the scriptures, support world activities for peace and good will. They should provide mental health and happiness, have classroom management, and help develop a feeling of security that comes through faith in Jesus Christ.

Through the Holy Ghost that bears record of our Father in Heaven and bears record of Christ and through faith, teachers have power to teach as Christ taught. He set the example; teachers can set an example. When Christ was teaching the Nephites, He turned none away, but said, "Come unto me . . . I am the light; I have set an example for you . . .

"Ye shall meet together oft; and ye shall not forbid any man from coming unto you when ye shall meet together, but suffer them that they may come unto you and forbid them not . . . Therefore hold up your light that it may shine unto the world. Behold I am the light which ye shall hold up—that which ye have seen me do." (3 Nephi, 18)

The teacher should strive to do as Christ did—set the example. He gave us a standard to approach: "I would that ye should be perfect even as I, or your Father who is in heaven is perfect." (3 Nephi 12: 48)

To approach perfection we as teach-

ers should study and learn what the Lord commands us to do. We are told to search the scriptures. A good way to learn is to study the scriptures thoroughly enough to quote them exactly as they are written in the Bible, Book of Mormon, Pearl of Great Price, and Doctrine and Covenants. Christ told the Nephites to ponder upon the things which he had said and ask of the Father in His name that they might understand. We are told by revelation how to approach perfection. "O ye that embark in the service of God, see that ye serve him with all your heart, might, mind, and strength, that ye may stand blameless before God at the last day. . . .

"Faith, hope, charity, and love, with an eye single to the glory of God, qualify him for the work.

"Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence." (Doc. and Cov. 4: 2, 5, 6)

As teachers we should not only teach the scriptures, but search for the good, the true, and the beautiful wherever it is to be found. The teacher should know what is going on in the world today here and now, and support movements and organizations that work for peace and good will. Each teacher should do his part to promote the general welfare throughout the world.

It is an honour to teach in the Church of Jesus Christ of Latter-day Saints because a teacher can render service to personal needs. For appropriate practices he must be just and impartial; he must consider the different interests, aptitudes, abilities, and environments of each pupil.

Let us consider classroom manage-





Emily M. Carlisle

ment. A class in any organisation in the Church is organised because there are students who want to learn and who want to follow the leadership of the teacher. The teacher in turn should have good will toward each pupil for all time and under all situations.

In the classroom there must be attention if there is to be learning—the function of the class. For attention there must be interest, and the subject matter and the activities should meet the needs of the class. The attention should be sustained and continual. For sustained attention the teacher should be well prepared with the subject matter and should be present all the time for all the classes. Good attendance is essential for maintaining interest and attention.

When there is good attention there is good discipline. "Discipline is the fine art of making disciples. A disciple is a follower." A disciplined class or pupil is orderly. An orderly class depends upon the character of the leader. If he has good judgment in dealing with individuals and employs the golden rule, has sympathy and a

steadfast good will bent on creating fellowship, he will have good discipline.

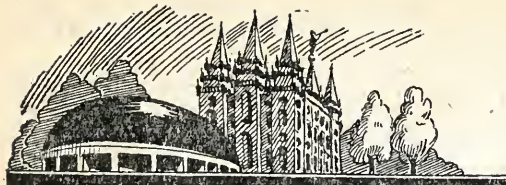
Problems of discipline as pointed out by the late Professor C. E. Rugh of the University of California are: "First, to promote the development of understanding, of appreciation, and of conduct; second, to prevent as far as possible breaches of conduct; and third, to care for the uncured and incurable—delinquents and defectives.

"Unfortunately many think of discipline as a special effort to care for the wayward. . . . It is a necessary part of the total programme. When a pupil or class does not follow the appropriate plan, they are wayward. In such special cases, there are three steps in good procedure: first, arrest the wrong doer in his waywardness; second, discover the nature of the offence; and third, lead to recovery and reinstatement into full and regular standing."

In the classroom provisions should be made by the teacher for mental health and happiness. The teacher should be dignified but friendly in voice, words, and action. He should avoid embarrassing a student. Criticism should be given privately, and it should be criticism that encourages. Students should be made to feel secure in the classroom through their participation in the discussion and by doing well some part of the lesson, such as a scriptural reading or an assigned topic.

In our Church organisations, the teachers should make the classroom attractive and clean with good room temperature, lighting, and ventilation. Students can help make the room attractive by decorating with pictures and arranging flowers.

The teacher with good practices makes the classroom a place where students come with joy and expectancy. Here the student is given a feeling of security because of his knowledge and testimony of the Gospel of Jesus Christ.



# Editor

## DECISION

**A**T EVERY STEP along life's way we are faced with decisions which must be successfully met if we are to proceed farther. An attempt at detour is never very satisfactory, for the man who goes through life trying to dodge every decision never achieves any worthwhile ambition; only a weak will, colourless personality, and unsteady character are his life's harvest.

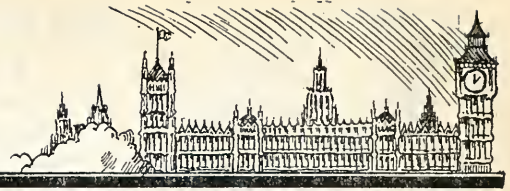
The opportunity to decide for himself "for the good or evil side" is one of God's great gifts to man, commonly termed free agency. From the smallest act of daily routine to the most momentous decisions of a lifetime, the gift is ever with us. Misuse of free agency is sin, lack of use is weakness, proper use is power.

Decisions upon moral issues are usually the most difficult to make. Hardly a soul exists that has not experienced some great conflict of will where the line between right and wrong is not too clearly defined, or where the cleavage between what he wants to do and what he ought to do is great. Discernment on the one hand and strength of character on the other are required. Oftentimes one is faced with a choice between "the lesser of two evils" or, inversely, the more desirable of two good things. This brings conflict, which, if not resolved, brings a feeling of frustration and unhappiness.

In reaching such decisions one's past experience over a period of years will be called upon for an indication of which way to go. Although "yes" or "no" can be said in a second, the conclusion has in reality been years in its formation. The best insurance against wrong moral decisions lies in early obtaining a set of high standards by which all situations will be measured. In the hour of trial when only a simple "yes" or "no" is needed, the line will already have been drawn, which will not be passed. Continual living close to that set of ideals will make each decision more clear-cut and easier to make.

Many situations are difficult to evaluate because of clever representation or mis-representation. Every year huge sums are spent by commercial firms for advertising. Any way to lead or mis-lead the people into purchasing their products is sought. In every field of human endeavour, whether it be commerce, politics, religion, or other, the art of influencing people's decisions is utilised. Not all propaganda and efforts to convince are put forward for an unworthy end. Quite often the product is genuine and is only being represented in its most praiseworthy form, but to discern the truth of all that daily confronts him, the individual must have some true norm or standard by which to judge.

There are many times for decision when no moral issue of any kind is involved, and here conclusions cannot be based on one all-



embracing, pre-conceived set of standards. Specific knowledge is required for specific cases. A general is faced with the problem of deciding upon a plan of attack. He must know his own strength and weaknesses, evaluate those of his enemy, and take into consideration such factors as time, weather, and terrain. Then he decides. Nothing can absolutely guarantee success, however carefully he plans. But all he can do is assemble the information available and choose the most promising course in the light of his training and past experience. His attempt may fail, but the opposing army would never be defeated if he remained undecided about the best means of attacking them.

Consider the speeding motorist who suddenly becomes aware of the automobile that lies in his path at the crossroads. If he deliberates long in deciding whether to turn right or turn left, or jam on his brakes, he'll have plenty of time in a hospital to bemoan his indecision.

Fear of making mistakes is one common cause of indecision. The timid soul feels that all eyes will turn upon him in scorn if he makes a wrong decision, and thus he does nothing in preference to an attempt at doing the job. If he could only realize that honest mistakes are stepping stones to accomplishment over which many a great man has trod, he too might follow in their footsteps.

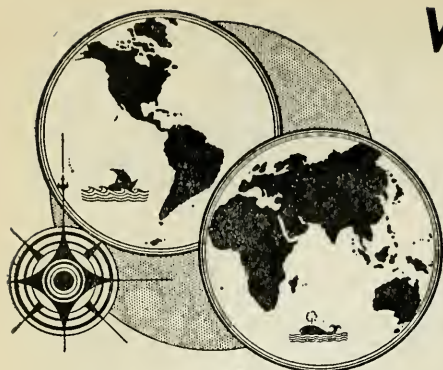
Elbert Hubbard gave the definition of an executive as a man who makes a lot of decisions, and some of them are right. There is no scientist that has made any lasting contribution to humanity without climbing over a mountain of unsuccessful solutions to his problem. No man can be censured for making an error in judgment; that is deserved only if he refuses to profit by it. If one decision leads up a blind alley, and reversal is required, there is no shame. Perhaps that will be the means of finding the right road. No ground is gained by remaining at the crossroads wondering whether to turn right or left.

Let each one look back over the past twelve months, the year 1948, and determine how much ground has been lost through indecision. How many times would a firm, decisive answer have opened the way to accomplishment that was never attained because of inability to decide at the crucial time? How many times did you fall into conduct not of the highest type where a firmer hold on a set of high ideals would have shielded you from those follies?

Our free agency is God-given as a means for personal growth and development. Opposition and exercise are necessary for growth, and opportunity for the exercise of free agency comes in the form of decisions that daily must be made. We can use this gift to best advantage by setting our standards high and by meeting fearlessly and positively the problems that confront us each day.

—ROBERT E. RIGGS

# World Church News



**NEW SERVICEMEN'S PROGRAMME.** — Following formal action by the First Presidency and Council of the Twelve, a new plan of organisation designed to improve supervision of Latter-day Saint boys in the armed forces is now being launched throughout stakes and missions of the Church.

A personal interview is to be held by the ward bishop with each boy going into the armed services. This interview is to stress Church standards, and an understanding of Gospel principles, and to provide for the bishop and boy to exchange correspondence.

In addition to the Servicemen's editions of the "Book of Mormon" and "Principles of the Gospel," provided boys during the last war, a new booklet is prepared entitled, "So You're Going in Military Service?" Priesthood quorums will see that current literature is supplied, and correspondence will be maintained regularly with all the boys in the Services.

**TWO WELFARE FILMS COMPLETED.** — Sponsored by the General Church Welfare Committee, two films have been produced by professional motion picture men of Hollywood who are active members of the Church. The first film, a documentary film entitled "Church Welfare in Action," runs for 35 minutes, and the second, "The Lord's Way," is 22 minutes in length.

Included in the films are live dramatisations, animated drawings, and valuable documentary sequences from

the picture files and libraries of Warner Brothers, Walt Disney, RKO, Twentieth Century Fox, and March of Time Studios.

Both films have required more than two years of work to complete. They were produced under the direction of Eric Larson and W. O. Whitaker, top animators for the Walt Disney Studios.

**SEVEN CHAPELS PLANNED FOR INDIAN TRIBES.**—Seven new chapels for Indians are to be built as rapidly as arrangements can be completed, it was announced by the Presiding Bishopric and Elder Spencer W. Kimball of the Council of the Twelve, chairman of the Church committee on Indian relations.

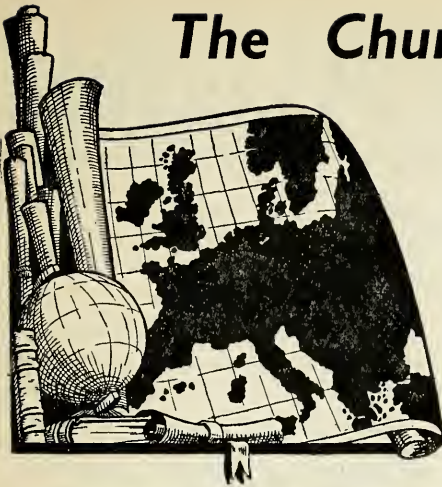
Each of the chapels is to have a seating capacity of eighty together with an extra room to serve as quarters for a missionary.

**BUILDING FUNDS STILL FLOW IN.**—Although the goal of £125,000 to be raised for erecting an administration building for the Relief Society was exceeded when the drive officially ended with the October conference, funds have continued to flow in. To date the total has reached more than £138,500.

**BRINGHURST TO HEAD SWISS-AUSTRIAN MISSION.** — Samuel E. Bringhurst has been appointed president of the Swiss-Austrian Mission, replacing President Scott Taggart who was called to serve as mission head in October, 1945. The new mission president served as a missionary in Switzerland from 1909 to 1912, during which time he was president of the Dresden District.

He returned to his home in Murray, Utah, less than a year ago after serving for three and a half years as president of the Northwestern States Mission with headquarters in Portland, Oregon.

# The Church in Europe



Preston Olsen, and Reed Mack, with Elder Jay Welch as leader-accompanist. While they were singing in Paris recently a transcribed radio programme was broadcast over a Brussels network heard throughout French speaking Europe. They present American and European songs and instrumental solos. Special emphasis is given to Latter-day Saint hymns and American folklore. They also give short historical and doctrinal explanations of the Church in the French language. Their schedule includes all cities in Belgium, France, and Switzerland where French missionaries are labouring.

## **DUTCH SAINTS COMPLETE WELFARE PROJECT FOR GERMAN MEMBERS.**

— Saints of the Netherlands Mission shipped to Germany about November 1st ninety tons of potatoes. They also sent on the same train one box car loaded with barrels of herring—80 vats (nine tons)—“as a gift of the Dutch Saints to their brothers and sisters in Germany.” This project, under the direction of President and Sister Cornelius Zappey, deserves the commendation of the entire Church, and is a stirring example of the application of Christ's Gospel of love. The gift even surpasses the amazing shipment of eighty tons of potatoes to Germany by the Netherlands Mission last year. Most of the present shipment is being distributed in the East German Mission under the direction of President Walter Stover. A successful potato project in Berlin was completed this year with some of the potatoes sent from Holland last year.

## **MISSIONARY MUSICAL GROUPS SCORING SUCCESSES IN FRENCH, SWEDISH MISSIONS.**

— Four French missionaries, with their leader-accompanist, are touring the French Mission with a musical programme, drawing large crowds, and appearing on several radio programmes. Known as “Le Quator Mormon,” the group includes Elders Clifford Barnes, Keith Duke,

An excellent musical aggregation of missionaries in Sweden has been in existence for several months. On November 19th they were scheduled to present in Malmo the first radio programme given by missionaries in Sweden since 1938-1939. Late in the summer they completed a tour of Sweden, including appearances at the dedicatory services in Gothenburg and Lulea. Elder Morgon B. White is leader of the group. Others included are Dale Ensign, Richard Timpson, Reid Johnson, Brita Svensson, Cleon Olson, and Ella Adamson. Instrumental and vocal numbers are presented. One of the outstanding programmes given by the group was an American Independence Day programme in Gothenburg July 4th.

## **MISSION PRESIDENCIES COMPLETED IN GERMANY, REORGANIZED IN SWITZERLAND.**

— Elders Otto Berndt and Hans Dahl were set apart as counsellors to President Jean Wunderlich of the West German Mission in Frankfurt October 27th by President Alma Sonne. Earlier in the day President Sonne set apart Elder Carl Ringger as counsellor to President Scott Taggart of the Swiss-Austrian Mission in Basel, replacing Elder Alfred Niederhouser, who has emigrated to America. President Walter Stovers' counsellors in the East German Mission, also recently set apart, are Walter Fassman and Kurt H. Hinkel.

# **British Mission**



## **ARRIVALS AND ASSIGNMENTS**

The following missionaries arrived in the British Isles on November 3rd:

Elder **BURTON E. TEW, Jr.**, of Mapleton, Utah, was assigned to labour in the Leeds District.

Elder **GEORGE ROBERT PARKER** of Hooper, Utah, was assigned to labour in the Leeds District.

Elder **MAURICE AQUILLA DERBYSHIRE** of Salt Lake City, Utah, was assigned to labour in the Newcastle District.

Elder **MILES HUDSON JOHNSON** of Salt Lake City, Utah, was assigned to labour in the Liverpool District.

Sister **THEODORA BITTON JOHNSON** of Salt Lake City, Utah, was assigned to labour in the Liverpool District.

Elder **KENNETH WILLIAM BARBER** of Salt Lake City, Utah, was assigned to labour in the Manchester District.

Elder **BRUCE ORGILL McGUIRE** of Heber, Utah, was assigned to labour in the Newcastle District.

Elder **DONALD LEE WATERWORTH** of Salt Lake City, Utah, was assigned to labour in the Newcastle District.

Elder **RICHARD DONELSON LAMBERT** of Salt Lake City, Utah, was assigned to labour in the London District.

Elder **DON RAY REIMANN** of Salt Lake City, Utah, was assigned to labour in the Welsh District.

Elder **JUSTIN BALLANTYNE GREEN** of Logan, Utah, was assigned to labour in the Liverpool District.

Elder **JERRY DUANE WELLS** of Hanksville, Utah, was assigned to labour in the Sheffield District.

Elder **MERRILL SNOW** of Teasdale, Utah, was assigned to labour in the Norwich District.

The following missionary was called to labour in the British Mission on November 26th:

Sister **JEAN ELSIE HEWARDINE** of Mansfield, Nottinghamshire, was assigned to labour in the Birmingham District.

The following missionaries arrived in the British Isles on December 4th:

Elder **DERWIN J. ORGILL** of Draper, Utah, was assigned to labour in the Bristol District.

Sister **FLORENCE LEE SOUTER BAIRD** of Brigham City, Utah, was assigned to labour in the Liverpool District.

Sister **ELIZABETH SOUTER** of Provo, Utah, was assigned to labour in the Liverpool District.

Sister **LEDA JEAN WIDDISON** of Hooper, Utah, was assigned to labour in the Birmingham District.

Elder **HYRUM CALDER RATTERY DALGLEISH** of Oshawa, Ontario, Canada, was assigned to labour in the Scottish District.

Elder **THOMAS VERNERD THOMAS, Jr.**, of Boise, Idaho, was assigned to labour in the Newcastle District.



## RELEASES

Elder **RICHARD WILLIAM CLAYTON** was released as a missionary to the British Mission on December 15th. Elder Clayton laboured in the Norwich District as Supervising Elder and as District President in the London District.

Elder **WALLACE G. BENNETT** was released as a missionary to the European Mission on November 30th. Elder Bennett served in the London office and as European Mission Secretary.

Elder **THOMAS HENRY HEAL** was released as a missionary to the British Mission on December 15th. Elder Heal laboured in the Bristol District as District President and in the Sheffield District.

Sister **EVA WARD HEAL** was released as a missionary to the British Mission on December 15th. Sister Heal laboured in the Bristol and Sheffield Districts.

Elder **T. LAWRENCE OLIPHANT** was released as a missionary to the British Mission on November 24th. Elder Oliphant laboured in the Welsh and Manchester Districts.

Elder **MELVIN JAMES TOLLEY** was released as a missionary to the British Mission on December 3rd. Elder Tolley laboured in the Norwich and Birmingham Districts.

Elder **HOWARD CHAUNCEY MACFARLANE** was released as a missionary to the British Mission on December 3rd. Elder Macfarlane laboured in the Liverpool District.

Elder **GEORGE WALLACE BRUERTON** was released as a missionary to the British Mission on December 3rd. Elder Bruerton laboured in the Sheffield District and as president of the Manchester District.

Elder **CHARLES NORMAN GARDNER** was released as a missionary to the British Mission on December 3rd. Elder Gardner laboured in the Liverpool District.

Elder **ROYAL R. MESERVY** was released as a missionary to the British Mission on December 3rd. Elder Meservy laboured in the Liverpool District.



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## APPOINTMENTS AND TRANSFERS

Elder **L. RALPH MECHAM** was appointed president of the London District on November 7th.

Elder **HYRUM P. HATCH** was appointed president of the Bristol District on December 1st.

Elder **LORRY E. RYTTING** was appointed president of the Manchester District on November 30th.

Elder **ALLEN M. SWAN** was appointed president of the Hull District on December 10th.

Elder **GEORGE T. CHOULES** was transferred from the London District

to the London Office on 21st September.

Elder **FREDDIE DAVID QUILTER** was transferred from the Liverpool District to the Sheffield District on November 5th.

Elder **JOSEPH M. REED** was transferred from the Nottingham District to the London District on November 8th.

Elder **SIDNEY J. NEBEKER** was transferred from the London District to the Nottingham District on November 8th.



## DISTRICT ACTIVITIES

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### BIRMINGHAM DISTRICT

Reported by Florence D. Blackman

On October 27th the Nuneaton M.I.A. drama group put on the play, "Broomstick Beauty." Those taking part were May Green, Marjorie Dyke, Grace Linnett, Joan Shipman, Tony Woodford, and Frank French.

The Northampton Branch M.I.A. held an exciting Halloween Party sponsored by the M Men and Gleaners. The chapel was crowded with people, many of whom were in fancy dress ranging from Frankenstein to a beautiful Grecian lady. The chapel was beautifully decorated, which added to the glamour. Refreshments were served for the eighty-nine people present. Main event of the evening was a spook show.

Re-organisation of the Northampton Branch Presidency has taken place with James B. Neil being sustained as branch president, Elder Delvyn V. Labrum as first counsellor, and Elder Richard W. Hendricks as second counsellor. Marjorie Bladsworth is branch secretary.

About thirty-five boys and girls attended a hilarious (in more ways than one) party held for the Northampton Primary. Some of the fancy dress costumes transformed the children into Red Indians (who found it chilly with nothing on but a loin cloth and a few feathers) and others into gay orientals. The party was under the direction of Primary Mother Gwen Halford, Barbara Bladsworth, and Elders Labrum and Hendricks. Ice-cream and toffee apples served as appetising refreshments.

There was a weird and wonderful Halloween Party held in the chapel at Birmingham on October 30th. Games were directed by Elders Salo and Brooks, but occasionally the proceedings were taken over by denizens of the underworld who plunged the room

into darkness, and then with clammy hands chose their shrieking victims and carried them off to their fearful "Spook Alley" to undergo awful terrors. A haunting good time was had by all.

### BRISTOL DISTRICT

Reported by Gerald W. Wilkinson

Amidst flying bats in the eerie candlelight, eighty people enjoyed Halloween festivities at a party given by the Bristol Branch M.I.A. on November 26th. Many colourful costumes were worn by those in attendance. Among these were a witch and her black cat, a guard in armour, pirates, ladies, tramps and even a miniature king and queen.

Sixty gaily costumed people gathered at Norwood Hall in Stroud on the 30th of October to enjoy the thrills and excitement of a Halloween Party. Masked people of all ages sang songs, danced country dances, and played games until refreshments were served, after which a play, "The Broomstick Beauty," was presented by the M.I.A.

The people of the Bristol District have discovered the value of fireside meetings, after the regular Sunday evening services. These meetings have been held in Stroud for some time. Bristol and Cheltenham plan to start immediately.

Approximately 130 members, investigators, and friends attended a public meeting on November 26th at the Bristol Museum Lecture Theatre. The inspiring words of President Alma Sonne and Elder Wallace G. Bennett greatly interested those in attendance. Music, under the direction of Hugh Thornton, included two numbers by the Bristol District Male Chorus and a violin solo by Elder James William Stewart.

A party was given by the members of the Bristol District at the Bristol Branch Hall in honour of President



James L. Mortensen who has completed his labours as president of the district, and Raymond Harcombe, who is emigrating to Beaver, Utah. President Mortensen was presented with a leather writing case by members of the district as a token of their appreciation for his labours and associations with them. Raymond Harcombe, a deacon in the Bristol Branch, was presented with a leather-bound "triple-combination" by the members of the Bristol Branch.

## HULL DISTRICT

Reported by Betty Pashby

Several baptisms have taken place in Hull during the past months. On September 15th Elizabeth Pashby was baptised by Elder Joseph K. Cross and confirmed by Elder Koln G. McKay. Two more took place on the 16th of October: J Allen Kennington was baptised by Elder Owen Parkinson and confirmed by Elder Robert D. Parry, and Jean A. Lawton, also baptised by Elder Parkinson, was confirmed by Elder F. W. Mason.

Grimsby Branch has been re-organised with Elder Ralph C. Wheeler as branch president and Elder Dee E. Hipwell as branch clerk. Bernard Hall, former branch president, and Francis W. Hammond, his first counsellor, were given a vote of thanks for their fine work in the past.

The night that witches ride, October 30th, was the night that Grimsby Branch M.I.A. held its Halloween Party. It started with games, which were followed by a play, "The Broomstick Beauty," given by members of the M.I.A. The cast included Mavis Oxley, Mary Sutton, Irene Beavers, Marjorie Smith, Elder Mark Southworth, and Elder Ralph Wheeler. Vocal items were given by Mary Kingswood and Charles Moyne. The party continued with games and dancing, everyone acclaiming it as a great success.

A meeting was held in Scunthorpe on November 1st, and the following Sunday a branch was organised there with Elder Mark L. Southworth as branch president and Elder Wayne M. Webster as branch clerk.

On December 9th at Hull a farewell social was given in honour of Elder Koln G. McKay. The games and entertainment were excellent, and the evening was full of fun. Hilda Twydale sang "A Perfect Day" which was enjoyed by everyone. A goodly array of refreshments was provided, and duly disposed of. Presentations were made to Elders K. G. McKay and Mark Southworth.

Another farewell for the two elders was combined in the Grimsby Branch with a district Thanksgiving social, at which presentations were made and numerous games and excellent musical items provided.

## IRISH DISTRICT

Reported by Andre C. Anastasiou

The Irish District is very happy to report three baptisms for October and November. Dublin Branch held two baptismal services. The first on October 4th, when Michael McAleer was baptised by Elder Vaughn Merrell and confirmed by Elder James A. Maxwell. The second service held October 28th was for Elizabeth Hardy who was baptised by Elder James A. Maxwell and confirmed October 31st by Elder Vaughn Merrell. The third baptism was performed in Belfast, at Carnalea Bay on November 6th. Jack McAlpin was baptised by Elder Andre C. Anastasiou and confirmed by Elder Melvin M. Fillerup.

Bargains have a great attraction for everybody, so with that thought in mind, Belfast Sunday School sponsored a bring and buy sale. The 6th of November was the date and business was brisk. There were two stalls of food and clothing with many scarce items of food on display. Funds for buying children's Christmas Party presents were raised, and the bargain hunters well satisfied.

There has been considerable social activity in the Irish District during the months of October and November. The Dublin Branch commenced the M.I.A. with a social. This is the first time M.I.A. has begun in Dublin since before the war. Improved facilities and a new hall made this possible.

Dublin Branch members are counting on the very effective M.I.A. programme to increase interest in the Gospel message.

A children's Halloween Party was held October 28th for the Belfast Primary. Thirty-five children were in attendance, and a jolly time was enjoyed by the children, who came in fancy dress. The traditional Halloween decorations were very attractive.

Belfast Relief Society held their conference November 7th. They presented a very able programme, and a fine spirit was evidenced. Many friends and investigators were present.

### LEEDS DISTRICT

Reported by Hal K. Campbell

Leeds Branch was reorganised on November 28th with Elder John H. Schaerrer as president. Frank Hopwood is his first counsellor and clerk, and Samuel Mitchell is second counsellor.

A dance was sponsored by the Primaries of the Leeds District, under the direction of Gladys Kimberley and Ann Kirk. A fine attendance and a happy group showed that the programme was a success.

Of special note was the Leeds District Halloween Party held under the direction of President Ralph Jack, assisted by the missionaries and the Dewsbury Branch M.I.A. Entrance was gained by walking the long corridor in the upstairs of the Bradford chapel, passing bodiless heads, dissected anatomies, glowing masks, jumping ghosts, tables and chairs illuminated and suspended in mid-air, a glowing mummy, a gleaming knife, and hands reaching out of the darkness, all accompanied by weird



sounds and shrieks from the hapless victims. A variety programme followed with an interesting sketch on the history of Halloween, a ghost story, a prize-giving contest for the most orig-

inal costumes, and other types of entertainment. Hot chili and apple and pumpkin pies were readily accepted by the many people who attended, numbering over 200.

Two baptismal services held November 13th and November 20th gave membership to five individuals. On November 13th, Anne Margaret Womersley was baptised by Elder John M. Newey and confirmed by President Ralph L. Jack; Mary Senneth Beck was baptised by Elder Newey and confirmed by Elder John H. Schaerrer; Joyce Greenhough was baptised by Newsam Kirk and confirmed by Elder Hal K. Campbell; and Jack Holden was baptised by Newsam Kirk and confirmed by Elder Marvin E. Preston. On November 20th, James Cunningham, father of Elder James R. Cunningham, chairman of the British Mission Genealogical Board, was baptised by James R. Cunningham and confirmed by Ralph L. Jack in a very spiritual baptismal service.

May Taylor, member of the Dewsbury Branch and newly appointed assistant to the district president representing the Y.W.M.I.A., had the distinguished honour of representing Wakefield, Yorks, in the memorial services held at the Cenotaph in London during Remembrance Day celebrations.

### LIVERPOOL DISTRICT

Reported by Stephen B. Nebeker.

Lancashire folk visiting the Blackburn Market have witnessed Latter-day Saint Elders showing films on their stall. A funnel shaped frame work covered with blackout material has provided an adequate means of presenting "Mormonism" to the shoppers. The home made cinema has proved effective in gathering the people, and given the missionaries a chance to tell them of the restoration of the Church of Jesus Christ.

Burnley M.I.A. has been re-organised as follows: first counsellor Eunice Cook Moore, second counsellor Jean Kyle, and secretary-treasurer George A. Holmes being released and the follow-

ing sustained: first counsellor Jean Kyle, second counsellor Albert Pickup, and secretary-treasurer Doris Whitaker. Elder Clifton R. McBride remained as president.

Branch bazaars have dominated the activities of the Liverpool District throughout the last month. The Ac-crington Relief Society had their sale of work on the 6th of November. Fifty people attended the sale and the social that followed. On November 13th the Burnley Sunday School held a sale of work followed by a concert and a social. There were many well made and useful articles on sale, also various canned and preserved goods. Ice cream and warm suppers were served by the officers and teachers of the Sunday School. The Wigan Relief Society held their annual sale of work on the 20th of November. As they had been given the opportunity of using work-rooms with power machines owned by one of the sisters, the articles produced had the professional touch and drew £38. Following the sale a moving picture show was given by a friend, Mr. Oliver Somers.

Changes in Preston Branch officers were made on the 11th of November when Geoffrey Newman was released as second counsellor in the branch presidency and Sunday School secretary. Sister Bessie Corless was released as Sunday School teacher and choir-master. Elder Myron D. Sessions was sustained as second counsellor in the branch presidency and as Sunday School secretary. Elder E. Blair Maxfield was sustained as Sunday School teacher, choir-master, and Genealogy chairman.

A baptismal service was held in Liverpool on the 29th of November. Bernard James Hennessey and Thomas Matthew Dean were baptised by District President Leland W. Rawson and confirmed by Elder Howard C. Macfarlane and Edmund Evans.

## **LONDON DISTRICT** **Reported by Jean Silsbury**

Saints of the St. Albans Branch were sorry to say "au revoir" to members

who emigrated on November 5th. A farewell party was held on October 29th and the departing ones—Mr. and Mrs. John W. Smith, their two young daughters, and Mrs. Kate Osborn—were each given a parting gift. They will settle in St. George, Utah.

At the district conference November 27th Elder L. Ralph Mecham was sustained as president of the London District in place of Elder William R. Waite who has finished his mission.

On November 7th Elder Reed A. Benson baptised five new members into the Church, four of the Oxford Branch and one from Brighton. Upon baptism, Peter O'Shea was confirmed by Elder Quinn G. McKay, Irene O'Shea was confirmed by Elder Evans R. Royle, Kathleen L. O'Shea by Elder Franz Johansen, and Michael O'Shea by Elder Don M. Wheeler. John S. Weir of Brighton was confirmed by Elder George T. Choules.

On November 27th Elder Archie J. Haskins led Gillian Shirley Mason, Norman Mason, and Eileen E. Clark into the waters of baptism. They were confirmed by Elder Hugh S. West, Don M. Wheeler, and Byng Beazer. William O. Chipping baptised Edna Fearne and Richard Gillings of the St. Albans Branch. They were confirmed by Elders Dorrell Larsen and Robert E. Riggs.

Much interest was aroused in Oxford on November 17th when President Alma Sonne and Elder Wallace G. Bennett spoke at a public meeting in the Town Hall. The meeting was arranged by Elder Reed Benson and there were 110 present.

Elder Hugh S. West was made president of the Southampton Branch which was opened by President L. R. Mecham on November 28th. Elder Don Wheeler is branch clerk. Nine days later on December 7th, seventy-five people gathered at the hall for an opening M.I.A. social, four of whom were members of the Church, a most outstanding showing for the young branch.

On December 5th the North London

Branch presidency was re-organised with Elder Quinn G. McKay as president and Elder Richard D. Lambert as clerk.

### **MANCHESTER DISTRICT**

**Reported by Norman T. Woodhead**

On the 20th of November 177 Saints and friends attended a farewell social at the Rochdale chapel in honour of Elder George W. Bruerton who has been district president since February, 1947. All branches were well represented, some coming by private coaches and cars. Albert Woodruff, Hyde Branch president, presented Elder Bruerton with a beautiful inscribed wrist watch and a lovely brooch for his wife from the people of the district. Rochdale M.I.A. acted as receptionists and assisted everyone in having a wonderful time. The Rochdale Relief Society served refreshments.

The Relief Society of the Bury Branch has been re-organised with Alice P. Waring as president and Mabel R. Berry, Elizabeth F. Morriss, and Eliza Entwish as her officers. A successful Apsom Fair held at Bury on December 4th was opened by Mrs. E. Pearce of Oldham. The Bury M.I.A. continues to grow, and a social and dance was held recently.

On 4th December the Stockport Branch held a Winter Carnival where ninety people had a wonderful time. The Relief Society is to be congratulated on the excellent refreshments. A record crowd of 120 were out to a Stockport social on October 30th, which indicates that the branch is providing some really good entertainment.

The Rochdale Primary held its first social on October 23rd, which turned out a great success through the efforts of Primary Mother Dorothy Hoyle and her assistants.

Congratulations are extended to William Fitton on his call to be branch president of Oldham. He is an energetic and active young man and will put plenty of hard work into the task assigned him. Best wishes are also extended to his counsellors.

### **NEWCASTLE DISTRICT**

**Reported by Joyce H. Tiffen**

For the first time since 1939 open-air meetings are being held in Carlisle. In spite of inclement weather the elders, Clarence L. Olsen and Grant Hofler, have been averaging more than three a week. About 1,200 tracts were distributed in the first six weeks.

On October 28th South Shields held a farewell party honouring Elder Dean U. Ottley, at which time he was presented with a white silk scarf by the Saints. Elder Ottley has laboured all his mission in this district, serving for a number of months as branch president of both Carlisle and South Shields Branches. The Saints of the district join in wishing him well on his return to America.

In the Sunderland chapel on November 13th sixty people witnessed the baptism of ten persons into the Church. The service was conducted by President Frederick W. Oates, and an inspiring address on "Baptism and the Gift of the Holy Ghost" was given by Elder Thomas E. Dalling.

The baptisms were as follows: Muriel Duffield Young was baptised by Elder Douglas Loosle and confirmed by President Oates; Eileen Battle, baptised by Derick Harland, confirmed by Elder George T. Sonntag; Ursula Thompson Weatherhead, baptised by Derek Harland, confirmed by her husband, Thomas Weatherhead; Eileen Margaret Pattison, baptised by Derek Harland, confirmed by Elder Neal Capel; Margaret Abbot, baptised by Derek Harland, confirmed by Elder Thomas E. Dalling; Florence Abbot, baptised by Derek Harland, confirmed by Elder Victor E. Gilbert; Joan Adeline Fugal, baptised and confirmed by Elder Merrill C. Balls; James Albert Fugal, baptised and confirmed by Elder Neal Capel; Dorothy Jones, baptised and confirmed by Elder John H. Gray; Evelyn Clark, baptised by Elder Gray and confirmed by Elder Gilbert. A wonderful spirit prevailed throughout this service.

Approximately 130 people, eighty of Beehive and scout age, attended a Bee-

hive social in Sunderland on November 26th. This enjoyable affair was conducted by Gladys Quayle, Beekeeper, assisted by Marjorie Cuthbertson.

To start off a Building fund to help in the erecting of a new and larger chapel in Sunderland, on the 4th of December a Christmas bazaar was held. This was opened by Sister Annie Dalling, who was presented with a bouquet of flowers by June Binney. Over £60 was raised from this effort by the Saints.

### **NORWICH DISTRICT** Reported by T. M. Aldous

On October 17th a baptismal service was held for Frederick Parlett, who was baptised by Elder Thomas D. Harper and confirmed by Elder Dale M. Chapman, and for his wife, Edith Parlett, who was baptised by Elder William L. Blackwell and confirmed by Elder George W. Palmer. A short talk on the significance of baptism was delivered by Elder Jack L. Cornia. President and Sister Boyer also spoke.

A new addition was made in the district when the Cambridge Branch was organised October 24th under the supervision of President Palmer. Elder Lysle G. Munns was set apart as branch president and Elder Albert N. Chaston as branch clerk. A Home Primary was also organised.

The social highlight of the month was the district Halloween Party held at the Beaconsfield Hall, Lowestoft, on October 28th. After entering through the "spook alley" constructed and manned by the elders, the guests entered into games under the direction of Myra Wicks and Bill Rayner. The Lowestoft Relief Society served refreshments, and a short ghost play was put on by Elders Chapman and Harris, Ronald Coleby, and Les Coleby.

### **NOTTINGHAM DISTRICT** Reported by June Wilson

The Relief Society of the Derby Branch held a bazaar on November 20th, with Relief Society President Catherine Webster in charge. Charlotte Orme declared the bazaar open,

and a total of £6:16:0 was raised.

December 11th was the turn of Derby to act as host for the monthly district dance. Superintendent George Bradley took charge. Dancing and other items given by Nottingham, Mansfield, and Derby were very much appreciated.



A baptismal service took place at Victoria Baths, Nottingham, on October 9th, where two candidates from Hucknall, Mrs. Hodkinson and Mr. W. Haddenham, were baptised and confirmed by Elders Doral L. Thacker and Melvin R. Ballard. On October 23rd Elsie Alison of Hucknall was baptised by Elder Ballard and confirmed by Elder Thacker.

An M.I.A. social was held in the Hucknall Branch on November 18th, President Audrey Barnsley presiding, assisted by May Stewart and Rosie Buckley.

Derby's Primary held a Halloween Party on November 1st at which fancy dress was in order. Jack-o-lanterns made by the children from swedes and pumpkins decorated the room, flanked with numbers of ghosts and owls. Geraldine Anthony was in charge.

M Men and Gleaners of Leicester on October 20th packed parcels to send to the German Saints who visited the Leicester Branch. The following week they sponsored a Halloween Party, under the direction of Elder Thomas W. Ward and G. Doreen Green, at which everyone had a most enjoyable and hair-raising time.

Elsie Allison, Millicent May Hollingsworth, Evelyn and Alice Wright, Doris Isabell Stokes, Margaret Rose Stokes, and James William Stokes were baptised October 23rd by Elder Melvin R. Ballard and President C. William Knowles, and confirmed by Elders Doral Thacker, Earl R. McIntyre, Elmer M. Hogge, Noble V. King, C. William Knowles, and Joseph M. Reed, respectively.

## **SCOTTISH DISTRICT**

### **Reported by Betty Sutherland**

The M.I.A. of Dundee has started a new project of photography in the Cultural Arts class. The members of the class are all young men who are very interested in this subject. As part of the project the class is making its own equipment.

Kilmarnock Branch has shown marked and steady progress since its opening one month ago. Investigators have been in attendance at every meeting and are very interested because of the varied programme the Church offers.

During the month of October the Edinburgh Branch M.I.A. held a Halloween Party under the direction of Elder George K. Hardy. A basketball team coached by Elder Paul Fletcher has been started and has already played three games, winning two and losing one.

The Glasgow Branch has been re-organised, and sustained as the new branch president was Elder J. B. Moyes with Elder William Scott as first counsellor and Elder David Campbell as branch clerk. To Alexander K. Leslie, former branch president, and all his supporting officers, goes a vote of heart-felt thanks from the members and new officers of the branch for splendid work accomplished.

Aberdeen Branch held a party in honour of George Findlay who sailed for America on the 14th of December. Mr. Findlay was president of the Aberdeen Branch for ten years. He was released on November 21st, and Elder Melvin White was sustained as branch president.

During the past month the Edinburgh Branch has steadily progressed. The Sunday School is fully organised, and attendance is increasing. The special interest group in the M.I.A. has taken up "The Latter-day Saint Family," and a real interest has been generated. The Relief Society is now also fully organised, two counsellors and a secretary being set apart on December 9th. The basketball team

is now progressing steadily and is playing a leading part in the East of Scotland league.

## **SHEFFIELD DISTRICT**

### **Reported by Arvilla Smith**

Reginald Mann of Sheffield, and Emily Patricia Harper, Pamela Beaumont, and Marjorie Beaumont of Barnsley were baptised November 13th in the Sheffield chapel by Elder Thomas E. Heal and confirmed by Frank Smith, Elders Robert I. Call, Clay S. Tanner, and Verl J. Iverson, respectively.

A candle light Halloween dinner was served by the M.I.A. of the Sheffield Branch November 13th. Ghosts and spooks made an exciting evening not soon forgotten.

A farewell social was held in the Barnsley Branch chapel in honour of Elder Thomas E. Heal and his wife who are returning home after two years of missionary work.

On November 18th a farewell social was held at Sheffield for Mr. and Mrs. George A. Stubbs, Mr. and Mrs. Harry Bellamy, Mr. and Mrs. Thomas Giles, and Margaret Green, who departed to U.S.A. November 28th.

An M.I.A. Harvest Ball for the district was held in the Sheffield Branch recreation hall November 20th. Mr. Harry Harrison was M.C., and a lovely evening was enjoyed by everyone. Refreshments were supplied by M.I.A. officers. In charge of arrangements was Peggy Card.

The Sheffield Branch held a bazaar in the recreation hall December 4th with Mary Laycock in charge of arrangements. Gladys Boyer opened the affair. A clean sweep was made; everything was sold. A running buffet tea room was highly successful. Delightful meals were served by the Beehive girls. In the evening an entertaining programme climaxed an eventful day, including a visit from Santa Claus.

Sheffield Branch presidency was re-organised as follows after the release of John Snow: President, George W.

Laycock; First Assistant, Ernest Beattie; Second Assistant, Reginald Mann; Clerk, Kenneth Barley.

District President Newell E. Warr accepted an invitation to dinner with the principal of the Sheffield Teachers' Training College on Sunday, October 24th. Later in the afternoon he addressed the Student Christian Movement, a group of forty-two, including faculty and prospective teachers, on "Fundamental Beliefs of the Mormon Church." A question and answer period followed.

Sheffield Branch took a concert programme to the Diamond Wedding anniversary of Mr. and Mrs. John Corbett on November 6th. George Laycock and Olive Snow were in charge of the programme.

## WELSH DISTRICT

Reported by Gladys Mason

The Cardiff Branch enjoyed a social evening Saturday, October 30th. Branch President John Barrett took charge of the evening's entertainment, and the refreshments were under the able direction of Eileen Barrett. Members and missionaries joined in the games and other activities, and a good time was had by all.

The first District Union Meeting was held November 6th in the Cardiff Y.W.C.A. hall. Previous to this time such meetings were held in each Branch. It is expected that the effect of these district meetings will prove their worth in the coming months.

The new Home Primary has recently been started in Pontypool under the direction of Gladys Mason, Primary Mother. At the first meeting seven-teen were in attendance. Pontypool Branch now has two fine Primaries functioning.

A baptismal service was held at the Merthyr Tydfil Public Baths on November 11th. The meeting was conducted by District President V. L. Terry. Two talks on "Preparation and the Meaning of Baptism" were given by Thomas Duffin and Richard Farraway. Branch President Don C. Carver performed the ordinance. Those baptised were

Annette Davies, Jean Parton, Enid Reynolds, and Hannah Reynolds. They were confirmed by Melvin C. Hartshorn, Mark H. Bigler, Robert M. Francis and Vaughn L. Terry respectively. Wesley R. Williams and David W. Widmer were witnesses. The Welsh District sincerely welcomes these new members.

In conjunction with the District Union Meeting held on December 1st a farewell social was held for the departing Barrett family who are emigrating to Zion very soon. An appropriate gift was presented to Mr. and Mrs. Barrett by the district Saints and missionaries.

The Relief Society organisation held its annual bazaar this month, Pontypool Branch December 2nd and Merthyr Tydfil December 8th. The articles of clothing prepared for the bazaar sales were readily disposed of, and the accompanying socials were well received.

A new Primary has recently been



started in the Varteg area of the Pontypool Branch. Enthusiastic

acceptance of an invitation to a social evening brought out seventy-five youngsters. At Primary the following week 110 children attended.

During the past month fireside groups have been started in each branch. These meetings are held in the homes of the Saints and friends after the regular Sunday evening meeting. Much interest has been shown thus far in this respect, and it is hoped that these informal study groups will arouse interest in friends and investigators as well as members.

The Welsh District missionary basketball team has recently joined the Welsh Basketball League. So far competition has been keen, but the elders team has managed to come out on top. Many fine friends have been made in this activity thus far, and the possibilities of the future are even greater.

## PERSONALS

### BIRTHS

**CRAVEN.**—Janet May Craven, infant daughter of Mr. and Mrs. John Craven, was blessed November 21st by Elder Hal K. Campbell.

**KENWORTHY.** ☩ Ralph Graham Kenworthy, infant son of Ralph and Alice Huddleston Kenworthy, born August 10th, 1948, was blessed October 31st, 1948, by George H. Smith at Bradford Branch.

**BURNS.**—Clara Margaret Burns, infant daughter of Mr. and Mrs. Robert Burns of the Belfast Branch, was blessed by Elder A. C. Anastasiou on December 1st, 1948.

**FOOTE.** — David Gregory Foote, infant son of Mr. and Mrs. Walter F. Foote of the Glasgow Branch, was given a blessing by his father on Sunday, November 7th, in the Glasgow Branch Hall.

**JACKSON.**—Wendy Jackson, infant daughter of Mr. and Mrs. Jackson of the Newcastle District, was blessed by Frederick W. Oates on November 7th.

**HILL.**—Malcolm William Hill, infant son of Mr. and Mrs. Wilfred C. Hill, was blessed at Sunderland on 17th October by President Frederick W. Oates.

**SKEA.**—William Gill Skea and Mary Skea, children of Thomas and Winifred Skea, were blessed at Carlisle on October 24th by Elders T. Lawrence Oliphant and Grant Hofler, respectively.

### DEATHS

**LEEBURY.**—Mr. George Leebury of Barnsley passed away October 21st. Funeral services were held October 25th in the cemetery chapel under the direction of Frank Smith, Barnsley Branch president. Elder David Kurr dedicated the grave. Memorial services were held November 7th at Barnsley with Elder Thomas H. Heal as the principal speaker.

**BLYTHE.** — Frederick Blythe of Mansfield died October 26th, 1948. Funeral services were conducted by President Elmer M. Hogge.

**LYONS.**—On July 13th a funeral service for Mrs. Alice Maud Lyons was held at the Norwich chapel. The service was conducted by Elder George W. Palmer with Elder William L. Blackwell and Elder Richard W. Clayton as speakers.

**MILLARD.** — Rosemary Millard, infant daughter of Mr. and Mrs. Herbert S. Millard, recently emigrated from the South London Branch, died on October 27th in the City Hospital, Altoona, Pennsylvania. The body was transported to Salt Lake City where a funeral service was held on November 1st.

### EMIGRATIONS

**STOKES.** — Mr. and Mrs. Bertram Stokes and son Bertram emigrated to America on November 5th. They were formerly of the Birmingham Branch.

**HARCOMBE.**—Raymond Harcombe, formerly of the Bristol Branch, left for Beaver, Utah, aboard the "S.S. Washington" on November 30th.

**STUBBS.**—Mr. and Mrs. George A. Stubbs emigrated from the Sheffield Branch on November 28th.

**BELLAMY.** — Mr. and Mrs. Harry Bellamy emigrated from the Sheffield Branch on November 28th.

**GILES.**—Mr. and Mrs. Thomas Giles emigrated from the Sheffield Branch on November 28th.

**GREEN.**—Margaret Green emigrated from the Sheffield Branch on November 28th.

**McKENZIE.** — Lizzie and Margaret McKenzie of the Dundee Branch left Britain for San Diego, U.S.A. on the 2nd of November.

**SMITH.**—Mr. and Mrs. John Smith and two young daughters emigrated from the St. Albans Branch on November 5th, bound for St. George, Utah.

**OSBORN.**—Mrs. Kate Osborn, formerly of the St. Albans Branch, left for St. George, Utah, on November 5th.



## DISTRICT CONFERENCES

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### LIVERPOOL—October 24th

A play given by the Burnley Branch and various musical numbers presented Saturday night introduced conference activities in Liverpool. Prayer was the subject carried through the morning session by the children from the branches in the district. Bessie Corless conducted the programme, and it was heart-warming to all those who attended. In the afternoon and evening sessions the Mission Presidency and missionaries gave instructive talks built around the theme of the conference, "The Restitution of All Things." Violin solos rendered by Elder Hardy and the choir numbers given by the Burnley and Liverpool Branches were inspirational to all. Attendance during the three sessions was 240, 200, and 250.

### MANCHESTER—October 31st

A Saturday night Priesthood session of conference was held at the district headquarters in Denton under the supervision of President Selvoy J. Boyer. Thirty-four members of the priesthood were in attendance, and current problems were discussed.

The three Sunday sessions of conference were held in Middleton at the Co-op Hall and were well attended. Among those who spoke was Albert Tatton, a student of philosophy and recent convert to the Church. Elder Lorry E. Rytting was sustained as district president, replacing President George W. Bruerton who was released, having completed his mission.

### LONDON—November 7th.

Record breaking crowds thronged to the Kensington Town Hall for three sessions of the London District conference. To the theme of "God Created," eighty children presented a half-hour morning programme, under the direction of Sister June Carlisle. The children as well as the onlookers were

delighted with the brightly-painted paper maché birds, animals, and insects that illustrated the songs and poems.

President Alma Sonne of the European Mission, President Boyer, President Poole, and President Rawson of the British Mission, President Evan P. Wright, newly-appointed head of the South African Mission, and numbers of the district missionaries gave inspiring talks during the day. Musical numbers—a cello solo by Elder Paul Barrett and a missionary double quartette—heightened the interest of the programmes.

Attendance at the three sessions was 270, 290, and 400 respectively, the final session being the largest district conference gathering in the mission for many years.

### IRISH—November 14th

Saturday night festivities enjoyed by seventy paved the way to a most successful Irish District conference. In the Sunday morning session readings were presented by children of the Belfast Branch, and several members of the district gave excellent talks.

During the afternoon and evening meetings all of the missionaries spoke, as well as President and Sister Boyer and President Rawson of the British Mission. Five elders held an open-air meeting on the Custom House steps in the afternoon, and a number of people contacted at this and previous open-air meetings were present at the evening session.

The crowd was so large for the final session that the overflow had to be seated in the recreation hall, where they listened to the proceedings over a public address system. Numerous excellent musical numbers were presented during the day.

## A NEW YEAR'S MESSAGE

—continued from page 3

enter the kingdom. They who serve their fellowmen are classified as the sheep on the right hand, while they who failed to serve their fellowmen—and thereby failed Him—are the goats on the left.

This message, recorded in Matthew chapter 25, should be encouraging to the missionaries in the field who are spending their time in serving their fellowmen. But there is opportunity for all to serve without special appointment or ordination. "Yea, whosoever will thrust in his sickle and reap, the same is called of God." (D. and C. 6: 4) "Seek not for riches but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold he that hath eternal life is rich." (6: 7) "If thou wilt do good, yea, and hold out faithful to the end, thou shalt be saved in the kingdom of God: for there is no greater gift than the gift of salvation." (6: 13)

There are many among us, wherever we may live, who are spiritually hungry, thirsty, sick, and in prison. All who minister unto them are in the service of the Master and will eventually hear him say: "Come ye blessed of my Father, inherit the kingdom prepared for you."

This call to service is to all who have a testimony of the truth: the returned missionaries, the Saints who have emigrated, the members who were born in the Church, and the new converts who still live among former friends and associates. The torch of truth is given, not only to light the pathway of the bearer, but—and especially—to light other torches and help dispel the darkness. Light, like love, is multiplied when divided.

The Gospel promises no crown without a cross, no triumph without a battle. Its light will show us THROUGH, not around our troubles. "The flame shall not hurt thee, I only design, thy dross to consume and thy gold to refine."

He taught one of His most magnificent lessons when He showed us how to carry a cross.

Let each of us then at this season of retrospection and resolution express in words and deeds the gratitude we feel for the priceless privilege of membership in His church. Let us bring our actions up to the level of our beliefs and preach the Gospel by living it. Let us resolve that virtue shall garnish our thoughts unceasingly that we may be entitled to the promise He made, viz.: "Then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven. The Holy Ghost shall be thy constant companion, and thy sceptre an unchanging sceptre of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever." (D. and C. 121: 45, 46)

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## RED LETTER NOTES

—continued from page 13

Before she was put into a cast the abscess burst and began to discharge. Tests were made of the discharge; her hip was x-rayed, but to the amazement of all, no trace of tuberculosis could be found. She was discharged from the Sanatorium in six weeks with no sign of the disease which had plagued her for so long.

In good time Mrs. Burgess was able to come to the chapel for meetings. In April, 1948, she was baptised into the Church of Jesus Christ of Latter-day Saints. Her promise was fulfilled!

Unlike so many, Mrs. Burgess has shown her thankfulness to God by service. She has helped wherever possible, and she has left father home to tend the children so that she could help with the recent re-decoration of the Birmingham chapel. Her faith and child-like humility are things, I feel sure, which have brought such blessings upon her.

# REPORT ON MICRO-FILM ACTIVITIES

## THE ISLE OF MAN

**O**NE of the most fascinating places for the historian or genealogist must surely be the Isle of Man.

A glance at its history will show the reason.

The isle though only thirty miles by ten has been the scene of fierce fighting for many centuries.

The isle was called in the years prior to the Conquest "Further Mona" to distinguish it from "Mona" the Isle of Anglesey.

It is claimed that St. Patrick landed there from Ireland and instituted the Christian faith about the year 440.

The island was first dominated by the Scots but passed through the hands of the King of Northumbria to the King of Norway. Centuries later the Earls of Derby came into possession of the island and finally in 1825 it was purchased by the Lords of the Treasury for the British Crown.

The island has its own parliament, "Tynwald," the officers of which are elected into office.

Recently the Church has received permission from these Governors of the island to film all of the records and genealogical material.

The records of the island are grouped under seventeen parishes, and are in a good state of preservation. They are all housed in one building.

Briefly the material listed is as following:

47 volumes of parish registers. (This completes the whole of the parish registers for the island as 112 volumes were photographed prior to the war.)

641,000 pages of wills with indexes from the year 1600 to modern times.



600,000 pages of deeds, land coverances, etc., with indexes.

37,000 pages of manorial rolls and records.

9,000 pages of 1841, 1851, 1861, 1871 census returns.

55,000 pages of poll books, common law pleas, monumental inscriptions, etc.

Although the island only has a population of 47,000 many famous families in the Church trace their ancestry back to the Manxmen.

The Quayle and the Cannon families are two outstanding examples.

Owing to the island being so difficult of access (60 miles from the mainland) very little genealogical research has been carried out.

The preaching of the Gospel began in 1840 when Elder John Taylor (later President of the Church) arrived in Douglas from Liverpool.

On Christmas Day of the same year the Isle of Man Branch was organised with a membership of forty. Although the branch grew rapidly, when emigration to America began it dwindled and we have no record of a branch organisation being on the island during recent times.

It would appear that God is not un-mindful of this little island as the precious records have been preserved through centuries of conflict in Rushen Castle.

Now from their safe recesses they are being brought to "light" for the benefit of our fellowmen and the ultimate Glory of our Heavenly Father.

**T**RUTH is the rock foundation of every great character. It is loyalty to the right as we see it; it is courageous living of our lives in harmony with our ideals; it is always—power.

Lying is one of the oldest vices in the world; it made its debut in the first recorded conversation in history, in a famous interview in the Garden of Eden. Lying is the sacrifice of honour to create a wrong impression. It is masquerading in misfit virtues. Truth can stand alone, for it needs no chaperone or escort. Lies are cowardly, fearsome things that must travel in battalions. They are like a lot of drunken men, one vainly seeking to support another. Lying is the partner and accomplice of all the other vices. It is the cancer of moral degeneracy in an individual life. . . .

Man is usually loyal to what he most desires. The man who lies to save a penny merely proclaims that he esteems a penny more than he does his honour. He who sacrifices his ideals, truth and character, for mere money or position is weighing his conscience in one pan of a scale against a bag of gold in the other. He is loyal to what he finds the heavier, that which he desires the more—the money.

The man who forgets his promises is untrue. We rarely lose sight of those promises made to us for our individual benefit; these we regard as cheques we always seek to cash at the earliest moment. "The miser never forgets where he hides his treasure," says one of the old philosophers. Let us cultivate that sterling honour that holds our word so supreme, so sacred, that to forget it would seem a crime, to deny it would be impossible.

—William George Jordan